ΘΡΗΝΩΔΙΑ.

THE CHVRCHES LAMENTATION

FOR THE

GOOD MAN'S LOSSE:

Delivered in

A SERMON

To the Right Honorable the two Houſes of Parliament, and the Reverend Aſſembly of Divines, at the Funerall of that Excellent Man

JOHN PYM Eſquire, late a Member of the Honorable Houſe of *COMMONS.*

Preached in the Abbey-Church of *Weſtminſter*, by *Stephen Marſhall*, B. D. *Miniſter of Gods Word at* Finching-field *in* Eſſex.

Publiſhed by Order of the Houſe of Commons.

Eſa. 57. 1.

The righteous periſheth and no man layeth it to heart, and mercifull men are taken away, none conſidering that the righteous is taken away from the evill to come.

Printed at *London* for *Stephen Bowtell*, and are to bee ſold at his ſhop at the ſign of the Bible in *Popes-head-Alley.* 1644.

The true Effigie of IOHN PYM Esquire Late Burges for Tauistoeke in Deuonshire

Reade in this Image him, whose dearest blood
Hee thought noe price to buy his Countryes good,
Whose name shall flourish, till the blast of ffame
Shall want a Trumpet, or true Worth, a name.

Are to be sould by Ste: Bowtell in Popes head Alley at the Bible 1644.
Ed: Bower pinx G.G: fecit

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Die Veneris, 15 Decembr. 1643.

IT *is this day Ordered by the Commons assembled in Parliament, That Mr. Sollicitor doe return thanks to Mr.* Marshall, *for the great paines hee tooke in his Sermon Preached at the Funerall of Mr.* Pym, *a worthy Member of the House of Commons; and to desire him to Print his Sermon. And it is Ordered, that no man presume to Print this Sermon, but whom the said Mr.* Marshall *shall authorise under his hand-writing.*

H. Elsynge Cler. Parl. D. Com.

I doe authorise *Stephen Bowtell* to Print this Sermon.

STEPHEN MARSHALL.

TO THE
RIGHT HONORABLE
THE
LORDS and COMMONS
Assembled in
PARLIAMENT.

Right Honorable,

THis *plaine piece, which (were it worthy) should bee* sacred *to this excellent Mans* memory, *comes now also* devoted *to your* service: *It should have been* his picture, *but becomes* your possession; *and let it bee* inter κειμήλια; *and that by your* fourfold interest.

1 *In* himselfe, *whilest hee lived, every one of you deservedly esteeming him as a Friend, a Brother, if not a Father.*

2 *In* his losse, *(or rather yours of him) which because I cannot describe, I waile over with silence.*

3. *In* the worke *wherein hee lived, and by which hee dyed; which was not so much his as yours; or, yours, as your Countries, your Gods: in which hee laboured so much, that hee dyed the sooner, that you might have his better help toward the finishing of it, who (through the mercy of God) live longer.*

4 *In this* meane Sermon, *which by your command comes to publike view, and therefore craves Patronage in your favourable acceptance: The* Lord *make it yours by a* greater right; *even by making the commands delivered in it to bee so* ingrafted in your hearts, *that you may all, not onely with him bee cast into the same mold, but that his Spirit may bee so doubled upon you all, that you chearfully and without fainting may beare whatever remaining heat and burden of the day; and at last come to the same blessed evenings-reckoning, rest, and reward, in everlasting life. So prayeth daily*

Your most unworthy Servant,

in, and for Christ Iesus,

STEPHEN MARSHALL.

A Sermon preached before the Right honorable the Lords and Commons, and the reverend Assembly of Divines, at the Funerall of *JOHN PYM* Esquire.

RIght Honorable and beloved, Should a *Stranger* behold the face of this Assembly, and see the Honorable Houses of Parliament, and the Reverend Assembly of Divines, and such a great confluence of persons of all ranks and qualities, in this *mournfull posture*, they would say as the Inhabitants of *Canaan* did, when they saw the mourning for old *Jacob*, in the *floare of Arad*, *This is a grievous mourning to England*; and would certainely inquire, *What Prince? what great man is this day fallen in our Israel?* But *you*, who knew the worth of this excellent person, whose shadow lies here before you, do rather wonder that all faces are not covered with blackness, and all bodies with sack-cloth, and come hither so fully prepared to mourn, that you even long till something bee spoken of him, that you may ease your hearts a little, though it bee with weeping. But stay a while (I beseech you) till I first deliver an errand from *God*, the ground whereof you shall find, *Introduction.* *Gen.* 50. 11.

MICAH 7. 1, 2.

Woe is me, for I am as when they have gathered the summer fruits, as the Grape gleanings of the vintage. There is no cluster to eat: my soule desireth the first ripe fruit.
The good Man is perished out of the Earth.

THIS Text, and two or three verses following, containes a *sad complaint* of the Prophet in the Churches name, of the *small number of the good*, and *the great multitude of evill men* in the dayes wherein he lived: The *paucity* of good men is set downe in an elegant comparison: they are as the *scatterings after the In-gatherings of the summer fruit*, *as the grape gleanings after the Vintage*, here and there a berry in the top of a bough, *The Text explained.*

bough, not a *whole cluſter* any where left to eate. Shee needed full cluſters; the worke ſhe had to doe, required many able hands, and gracious hearts. There were cluſters enough of *vile ones*, whole boughs, whole trees, whole hedg rowes of ſuch were to be found every where. Every Family, every ſtreete, Towne and City abounded with them. There were *Princes* that were oppreſſors, *Judges* who received bribes, *great men* uttering their miſchievous deſires, a *world of people who lay in wait for blood, who could hunt every man his brother with a Net, that could doe evill with both hands earneſtly, the beſt of them a bryar, the moſt upright ſharper then a thorne hedge*: but ſuch a *thin ſcattering* of men *willing* and *fit* for the ſervice of God and his Church, that if one ſearched as diligently as *Diogenes* did in *Athens* at noone day for an honeſt man, he was hardly to be found. But how comes the Church to bee thus empty? had ſhe never any better ſtore? O yes! ſhe had *precious Sonnes, comparable to fine Gold*; *Shee had* Nazarites *purer then ſnow, whiter then milk*: At the firſt *ſhee had her Judges*, that were upright and wiſe; her *Prophets*, that taught them the feare of the Lord; her *Prieſts and Levites pure*, who bore the Veſſels of the Sanctuary; ſhee had her *mighty men*, and the *men of Warre*; *the honourable man, and the Counſellor, the cunning Artificer, and the eloquent Orator*: Shee had every place furniſhed with men of renowne, the *Throne*, the *Campe*, the *Senate*, the *Colledge*, the *City*; But in her greateſt need, they were well-nigh all gone. How gone? Were they apoſtatized? had they voluntarily left her? no, neither; but even *periſhed*, cut off before their time, and for theſe things *ſhe weepes, her eyes run downe with tears*, and ſhe cryes out, *Woe is me becauſe the comforters which ſhould refreſh her ſoule are removed farre from her*. O *England*, *England*, I ſee thy wofull face in this glaſſe: this Text holds out a type of thy ſad condition. But I proceede to the words, *Woe is me, the good man is periſhed out of the earth*. Wherein obſerve theſe two things. First, *The ſtate and condition of the Church in this Prophets dayes, The good man is periſhed out of the earth*. Secondly, *The Churches ſenſibleneſſe of her preſent condition, Woe is me for it*.

The words need no great *explication*, onely let us enquire what is meant by the *good man*: Secondly, what by the good mans *periſhing*.

By a *good man* in the largeſt ſenſe is meant a godly man, a holy man,

man, a righteous man, but more *strictly*, here a *good man* is an *useſull man*, ſuch are *inſtruments* of *good* to others, ſuch as are good *Magiſtrates*, the pillars of a State, who execute judgement and Juſtice in the gate: a *Mordecai* who ſeekes *the wealth of his people, and procures peace to all his ſeed.* Or good *Miniſters*, ſuch an one *as Jehoiada, who did good in Iſrael*; ſuch an one as *Barnabas, a good man and full of the holy Ghoſt*, by whoſe Miniſtery *much people were added unto the Lord.* A good *Father* in a Family; as *Abraham, who teaches all his Children the feare of the Lord*: Thus ſome interpret that place, *Rom.*5.7. *Scarcely for a righteous man will one dye, yet peradventure for a good man ſome would even dare to dye*; that though they would hardly dye to excuſe an ordinary man though *godly*, yet ſome *eminent uſefull man*, they would not onely with the *Galatians plucke out their eyes*, but lay downe their *lives* for them.

Eſt. 10. 3. 2 Chron. 24. Acts 21. 24. Gen. 8. 9.

Secondly, what by *periſhing*; how the good man may be ſaid to *periſh*. You know to periſh in the common acceptation is taken in the *worſt ſenſe*, to be cut off from the Land of the living by the hand of God in wrath and fury, and their ſouls caſt for ever into the pit of Hell: but thus the good man periſheth not, though the *wicked be driven away to* Hell *in his wickedneſſe, yet the righteous hath hope in his death.* But here to *periſh*, and elſewhere, is to die *immaturely, unſeaſonably*, to be cut off from the place where they were *uſefull*, and could ill be ſpared. Many excellent leſſons doe theſe words hold forth unto us: As firſt

Prov. 14.

The Prophet makes the Churches condition his owne, with *Aaron* bearing them on his ſhoulders, on his breſt-plate, yea in his very heart. If it be ill with the Church, you may diſcerne it in his countenanance, hear it by his ſpeech. If well, by the cheerfulneſſe of his ſpirit. If they bee afflicted, he mournes; if they rejoyce, he is cheerfull with them.

Secondly, the Prophet obſerves all his people, whoſe faces ſtand towards *heaven*, who look another way; who are *Saints*, who are Children of *Belial*; is diligent to know the ſtate of his flock.

Thirdly, that it is no new thing to find in the Church of *God, many evill*, and *few good*; in Gods field, *many tares, little good Corn*; in his *Barne floor, much chaffe, and little Wheat*; in his *great houſe many veſſels of diſhonour*, and *few of honour*; *many ſtones, few precious*

ſtones; in his *drag-Net abundance of weeds*, many *bad Fiſhes*, and *few good ones*; in his *Vineyard*, many *wilde grapes*, and few *right grapes*.

Fourthly, And this alſo; that even thoſe few godly men, which are the Churches treaſure, are ſubject to Death, even immature and untimely death, as well as others. But I paſſe over all theſe, with a bare mention of them: and confine my ſelfe to theſe *two Obſervations*, as moſt clearely held forth in the Text, and ſuitable to this ſad meeting.

Firſt, that *the moſt excellent and uſefull men, are often taken away when the Church could ill ſpare them.* The Church at this time did abound (as we alſo now doe) with Sons of Belial, compaſſed about with many Enemies, and therefore needed the firſt ripe fruits, many choiſe Inſtruments, and yet thoſe very few ſhe had were now taken away; *the good man is periſhed out of the Earth.*

Secondly, that *when God doth this, it is a matter of ſad lamentation; Woe is me*, the good Man is periſhed, *&c.*

Doctr. 1. *God oft takes away uſefull Inſtruments; and proved.*

The firſt of theſe, that *God often takes away choiſeſt men*, Men more precious then Gold, then the fine Gold of Ophir, *when the Church hath greateſt neede of them*, hath (alaſſe) abundance of *ſad* evidence; A *whole cloud of Witneſſes* might eaſily be brought in; A large *Catalogue* of examples. *Abel*, the firſt Flower that ever grew in the Lords Garden, cropt off as ſoon as blown, and in him all the ſeede of the Woman devoured by the ſeede of the Serpent; ſlaine by the eldeſt ſonne of reprobation: So *Moſes* and *Aaron*, when the *Iſraelites* were to take poſſeſſion of the Land of *Canaan*, to roote out thirty Kingdomes, to ſet up both *Church* and *Common-wealth*; theſe long experienced and able *Leaders*, *Prince* and *Prieſt*, taken off in the very beginning of the worke, and all ſeeme to bee left to raw heads and hands, that know not how to manage it: ſo *Eliſha* the man of God *fell ſick and dyed*, when in the judgement even of a wicked King, he was all the *Chariots* and *Horſemen* of *Iſrael*; all the ſtrength they had left: So *Joſiah* that rare and excellent Prince, who ſeemed to be created as a new Starre, purpoſely to ſhine in thoſe darkſome times, cut off in the midſt of his worke, for whoſe death *Jeremiah* compoſed the whole booke of the *Lamentations*: and in the Chriſtian *Church*, in the beginning of it, when all the world was to bee ſubdued to the faith of Chriſt, the Harveſt very great and the Labourers but few;

1 *By Examples.*

2 *King.* 13.

few; *John* the *Baptist*, a greater Prophet then whom was never borne of a woman, comming in the spirit and power of *Elias*, to turne the heart of the fathers to the children; and the heart of the children to the fathers, and the disobedient to the instruction of the wise, taken away violently, after but two or three yeers work, whiles he was making ready a people for the Lord: *James* the brother of *John*, one of the Pillars, one of the chief Apostles, cut off by the sword; and *Stephen* a rare man, full of the holy Ghost, whose wisedome and Spirit the enemy was not able to resist, exceedingly fitted to convince the *Jewes* and to prove that *Jesus* was the very Christ, suddainly taken off, and knocked on the head in a popular tumult and commotion: And now of late, our *Edward the sixth*, another *Josiah*, when this Land had beene long in bondage unto *Antichrist*, overwhelmed with the darkenesse of Idolatry and Superstition, and seemed to be purposely raised up to bring light and salvation to this desolate Land, while he was preparing this wilderneſſe to be the Lords fruitefull Vineyard, planting it with the choisest Vines, and setting up a Wine-Presse in the midst of it, walling, and fencing it about, after five or sixe yeers labours, suddenly snatched away. So the incomparable King of *Sweden*, brought over the Baltick sea by the hand of God to restore the ruines of *Germany*, travelling in the greatnesse of his strength, and working little lesse then wonders for two or three yeers together, and drawing the eyes of all men towards him, as the man that should undoubtfully have delivered that wofull *Country*; in a moment this bright Sun set, soon after his rising: yea since this very *Parliam.* when there was never more worke, nor fewer hands: Religion to be reformed; Liberties to be recovered; great Offenders to be punished; and all the Gates of Hell opened to hinder us; to devoure us; yet of those few how many of our choisest Nobles, Parliament men, Souldiers, and Ministers, hath the hand of God deprived us of? But what neede we seeke for more examples, when our blessed Lord and Saviour *Jesus Christ* was himselfe cut off from out of the land of the living, when he had not attained the one halfe of the age of man?

Mal. 4. ult.

Esa. 58. 8.

This is one of the Lords strangest workes, a worke wherein his enemies often rejoyce, and his people mourne; the reason therefore should diligently bee sought out; in which inquiry wee

By Reason. Hereby hee provides for his owne glory.

shall find, that hee, whose workes are all done with unsearchable wisdome, and for excellent ends, doth hereby first provide *for his own glory*, and that many wayes.

His Power. As first, hee often takes away instruments, that it may bee known that his Church and Cause is not supported by them, but by himselfe alone; that the pillars of the Church are not born up by any created strength, but by him, *Who measureth the water in the hollow of his hand, and weighs the Mountaines in the Scales, and the Hils in a Ballance*; that men may know, *when the youths faint and bee weary, and the young men utterly fall*, the most active and able instruments brought to nothing, yet the Church is *carryed in his bosome*, and by him alone shall *renew its strength, and mount up with wings as an Eagle, run and not be weary, walk and not be faint.* Esa. 40.

2 *Wisdome.* Secondly, to set out his wisdome and the abundance of spirit, in providing variety of instruments: hee purposely takes some away, to make way for others, as in the frame of the world the variety of the creatures indued with their severall abilities, doe all serve for the beauty and good of the Universe: and thereby set forth the wisdome, as well as the power, of the *Creator*: so here *Moses* shall have one part, *Joshuah* another, and *Joshuah* shall do as excellently in *Canaan* as *Moses* in the *Wilderneſſe*, hee shall honour God as much in the Military part, as the other in the Legall: *Elihu* a *young man* shall convince *Job*, and compell him to give glory to God, when *other wise and gracious men, much older then his Father*, had long wrangled with him to little purpose. *Elisha* who powred water upon *Elijahs hands*, shall worke *more Miracles* than his *Master* did: Yea, Joh. 4. 12. Christs Apostles shall do *greater workes then he himselfe did*, that the World may know that hee hath abundance of the Spirit. Other Kings and Princes are compelled to preserve their chief Instruments, because when they are gone they know not where to find a supply, but God (as he needs none, so) when hee pleaseth to use any, can raise up stones to bee children, and children to doe the work of men; and yet all these empty Pipes, further then hee fills them, bubbles, easily broken, further then hee supports them. And that is the first reason.

2 *For the good of his owne: of them who dye.* Secondly, As for his own glory, so herein hee also provides for the *good* of his *own people*, his own I say, both them that are *thus cut off*, and them that remaine behinde. First, of them who dye, for they

they are henceforth freed from their labours, from the body of sinne, from the cohabitation of it, the molestation of it, and the too often prevailing power of it, from the fiery darts of Satans temptations, from the conversation of the wicked, from their oppositions, persecutions; from the worlds allurements on the right hand, and afflictions on the left hand; from all these they are delivered, with which hitherto they had been vexed; yea, and oft times taken away from greater evils to come, and they also enter into rest, receiving the full recompence of all their labours, not only what they have actually done, but even what they were resolved and prepared to doe, if God had been pleased to imploy them any longer in his service. Isa. 57.

Secondly, for the *good of them that live* (though this seem most unlikely) who shall lose nothing by cutting the pipes whereby mercies are conveyed, as long as the fountain of power and goodnesse remaines intire in God himselfe, who can and will issue it out by other wayes and means, to as great advantage of his people: yea, I say, hee makes them *gainers* by it, and that severall wayes. 2 *Of them who live.*

First, Hee hereby cures them of one of the most dangerous evils which his people are or can bee guilty of, and that is, setting up the instruments of their good to bee Idols in their hearts, which they are extreame prone to doe, and for this very cause doth the Lord often break these bubbles with the touch of his finger, that his people may think of them no otherwise then they are: and for this very reason, some think the Lord buryed the body of *Moses*, and would never let the people know where his grave was, because hee fore-saw that they would bee ready to worship his dead body. Deut. 34.6.

Secondly, hereby the Lord doth humble his people, and awe them with the feare of his wrath, making them sensible of it, in these heavy stroakes, and quicken them more up to prayer, and serious seeking after himselfe, as this Church doth in this place; Woe is mee, the good man is perished; the Princes, the Judges, the Nobles, &c. are all naught, none to bee trusted, neither Wife, nor Father, nor brother, ver. 7. then follows, *Therefore will I looke to the Lord. I will wait for the God of my salvation, my God will heare mee.* And this lesson the Lord taught his people by *Josiahs* death, *Lament.* 5. ver. 6. &c. *The Crowne is falne from our heads*, good King

Josiah is dead. *Woe unto us that we have sinned, for this our heart is faint, for these things our eyes are dim, but thou (O Lord) remainest for ever, thy throne from generation to generation. Wherefore dost thou forget us for ever, and forsake us so long time? Turn thou us, O Lord, unto thee, and we shall bee turned.* Now this is one of the greatest blessings in the world, to bee put into such an humble, penitent, praying, seeking temper, as this is; his death which can procure this, is like to bee more advantageous then any mans life.

Thirdly, Hereby the Lord makes his Church more *sensible* of his *power, goodnesse, and faithfulnesse*, when they shall finde all these constantly continued, even when the instruments are taken away.

Thus *Moses* the man of God taught the people upon the meditation of all the Sonnes of men returning to dust, to stay themselves wholly upon God, *who was their dwelling place in all generations, from everlasting to everlasting, a God all-sufficient.*

3 *For judgement and wrath upon others.*

Thirdly, though hee doth this for the good of his own glory, and the good of his own Saints, both the living and the dead, yet hereby hee makes way for his *wrath upon others*, who injoyed them, and either opposed them, or under-valued them, or improved them not as they might have done; this God threatens *Isay* 57. 1. *The righteous perisheth, mercifull men are taken away, none considering that the righteous is taken away from the evill to come*: by their removall the Lord opens the Sluces to his judgements, as men pluck away the props and pillars of an house when they are willing it should fall down, as in *Noahs* time, as soon as God had housed him in the Arke, hee presently sent in the Flood upon the World of the ungodly: and in *Lots* time, as soone as the righteous man, vexed with the unclean conversation of *Sodome*, was removed from them, presently God rained fire and brimstone from Heaven, and destroyed those five Cities: thus was it in *Josiahs* time, as soon as hee slept with his Fathers, all that fierce wrath of God wherewith his anger was kindled against *Judah* and *Jerusalem*, which was kept in all the while *Josiah* lived, brake out to the removing of *Judah* and *Jerusalem* out of his sight.

2 King 23.

Use 1. Give me leave now to make a briefe application of this: First, Is this so, *doth God often times take away the most usefull men, when his*

his Church hath most need of them: then let all the Church learne *never to rest on men, how excellent soever.* I begin with this first, because it is our great and generall sin, that wee either vilifie or deifie all Gods instruments, either respecting them lesse or more then God will have us: if God give us any precious Jewels, wee deale as the *Israelites* did in the wilderneſſe, turne our Golden Eare-rings into an Idoll, and thereby change our glory into our shame and misery, offering infinite injury unto God, who gives us these meanes to use, but not to depend upon; to bring us neerer to him, not as wee sinfully make them occasions to draw us further from him; this is a very great sinne, whereby wee *lose the taste of Gods goodnesse*, while wee choose to respect the streame rather than the Fountaine, and even take our heart off from God, and stay too much upon the creature, making our comfort to ebbe and flow according as these weake props doe breake or hold, and even compell God to deprive us of them, as *Hezekiah* used the Brazen Serpent, reserving it in an honourable shrine so long as it was but looked upon, as a monument of *Gods deliverance:* But when once they went a *Whoring* after it, hee *brake it in pieces*; and that they might know, it was but *Nehushtan*, a piece of Brasse: thus doe wee breake our staves in leaning too hard upon them.

It is confidently reported that the King of *Sweden*, a little before his death, told some inward friends, hee verily feared God would not use him long, because the people attributed more to him then was due to a mortall man; and I feare this sinne costs us deare at this day, wee have over-valued our Parliaments, our Armies, our treasures, our interests in the hearts of the people, leaned too much upon them, looked too little unto God, who hath therefore brought us low in most of these. To my own knowledge, some good men have said of some choice Instruments, whose hearts were right with God, and zealous in his cause, *These are the men who must doe the deed*; God will certainly deliver us by their hands: Who when they have heard of the sudden and unseasonable cutting off of those men, have beene forced to lay their hand upon their mouth, and to say, *What fooles are wee to expect any great things from man*, whose breath is in his nostrills? God hath sadly broke all our carnall confidence, some excellent men

men he hath tooke away by *death*; ſome, whom we over-highly valued, have beene permitted to *diſcover the falſeneſſe of their owne hearts*; others little leſſe then blaſted by peoples *miſtake*, although their hearts remaine upright to God and his cauſe. And I verily feare, leſt our *relying too much* upon the aſſiſtance of our brethren from *Scotland* with their Armies, may more *prejudice* theirs and our ſucceſſe, then the ſtrength of the *Enemies* can doe. Let us therefore be perſwaded in the feare of God, to *uſe* men, as Gods inſtruments, but *build* nothing upon them, leſt our expectation prove that of *Ceſar Borgia*, who built infinite projects upon his intereſt in the Pope, and when newes was brought him of the Popes ſudden death, cried out, This I never thought upon, now my deſignes are all loſt! Certainly, who ever lookes for much from men, how excellent ſoever, will prove like men who goe to lotteries with their heads full of hopes, and returne with their hearts full of blanks.

Uſe 2. Let therefore every one whom God hath fitted for any ſervice, *doe what their hand finds to doe with all their power*: this is *Solomons* counſell, *Eccleſ.* 9. and upon this very ground, whatſoever thy hand findeth to doe, doe it with all thy might, for there is neither work, nor device, nor knowledge, nor wiſdome in the Grave, whither thou goeſt; as if he ſhould have ſaid, thou knoweſt not *how long* God will uſe thee, lay not up thy Talent in a Napkin, thy Maſter may ſuddenly call thee to an account for it. This made our *bleſſed Lord* take ſo much paines, *John* 12, & 13, 14, 15, 16. and 17, *Chapters*, delivering all that excellent matter in one evening, becauſe he was to leave them the *next day*: This made *Paul* continue his preaching at *Troas* untill midnight, becauſe he was the *next morning* to be gone from thence: this very argument was thought upon and applyed by our *bleſſed Saviour* unto himſelfe, *John* 11. who when his Diſciples would have perſwaded him not to hazzard himſelfe among the *Jewes*, who lately ſought to ſtone him, anſwered, *Are there not twelve houres in the day? muſt I not doe the worke of him who ſent me, while it is called to day? when night comes, no man can worke*: God hath fitted thee with many *excellent Talents*, with *wiſedome* and *underſtanding*, with place of *office* and *authority*, with *intereſt in friends*, with *ſtrength of body* and *courage of Spirit*, and by all theſe put ſome beames of his owne excellency upon thee, which

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is the greatest favour in the world: To be a usefull man, is at least equall with being a saved man: Ply this worke diligently; Doe as it is recorded of a famous Minister, who wrote upon his Study dore, *Minister verbi es, hoc age*; Thou art a Minister of the Word, attend to this worke: and thinke often how comfortable it would be to thee, if God should take thee off in the midst of thy race, when thou hast burnt out much of thy Candle in play, wherein thou shouldest have done much of thy Masters worke. And secondly, let the thought of this keepe thee from being high-minded, thinke not *too much* depends upon *thee*: it may be thou imaginest what great neede the Church or State, the City, Parish, or Family hath of *thee*, or *thy parts* and *abilities*. Suppose they have, are these things *thy owne*? are they not thy *Masters Talents*, for which thou must be countable, and for which thou wilt be condemned as a Thiefe, for with-holding that which was *their due* and *none of thine*? but I tell thee, God hath no neede of thee, *thou art obliged to him* for using thee, he is not *obliged to thee*; he can doe his worke without thee, and raise up them whom thou thinkest meanely of, to doe greater things then thou canst imagine: therefore whatever he pleases to employ thee in, be faithfull in it, follow his business, and doe it diligently, and with an humble heart.

Thirdly, doth God often take away the choisest Instruments of our good after this manner? then let all learne to *make use of them, and improve them to the best advantage while we have them:* this our Lord teacheth upon the same ground, *John* 12. 35. when his hearers had propounded a needelesse question, how he could say *Messiah* should be *lifted up*, that is, *crucified*, whereas the Scripture saith, that Christ abides for ever; in stead of giving a solution to this doubt, he replies, *Yet a little while the light is with you, walke while you have the light, lest darkenesse come upon you*: as if he should say, *you frivolously lose your time, in making no better use of the light which shines among you, which is given you for another end, even to guide you to doe that worke which alone is necessary; to get sound evidence of your being children of the light; to enable you to lead Gospell lives under Gospell light; you spend your time in needlesse questions, and neglect this which most concernes you, as if it were in your power to doe it at your leisure; but be not deceived; this market will not last long, after a little while the Gospel will be taken from your Nation, and whoever then* *Use 3.*

is to ſeeke in this great worke will miſerably wander in the darke, and lye downe in ſorrow. Let me therefore perſwade you to give all diligence while this light ſhines to get your calling and election made ſure. Thus Chriſt there preſſeth it upon *his hearers*, and let us urge it upon our *owne ſoules*, neglect no opportunity of drawing out from good and uſefull men, what God hath put into them for our good, becauſe we know not how long they ſhall abide with us: If any of us have any choice or excellent book, which is our owne, we commonly read it at leiſure, now and then a leafe or two; but if it be borrowed, and we know not how ſoone the owner may call for it, we ſit up *night and day*, till we have gathered all the flowers out of it; thus did *Eliſha* the ſervant of *Elias*, when he once knew that his *Maſter was ſhortly to be taken from him*, he would not part a *moment from his preſence*, but endeavoured earneſtly to get as much of his ſpirit as was poſſible: O, if this wiſedome were in us! that conſidering the Prophets, and other ſervants of God, doe not live with us for ever, we might uſe them as *Jacob* did the *Angel*, not let them depart till we have got our bleſſing from them.

Vſe 4. Fourthly, but above all, *becauſe the moſt uſefull men are often taken away in an ill time from us, let us make ſure of God*, whoſe yeares, power goodneſſe, faithfulneſſe, and truth, never faile, but are alwayes preſent and everlaſting helps in time of trouble: this uſe the Lord teacheth his people upon the ſame ground, *Pſal.* 146. 2. *Put not your truſt in Princes, nor in any ſon of man, in whom there is no help; his breath goeth forth, hee returnes to the earth, his thoughts periſh: but happy is hee which hath the God of Jacob for his God, whoſe hope is in the Lord his God, which made heaven and earth, the Sea and all that is therein: which keepeth truth for ever: the Lord ſhall reign for evermore, even thy God, O Sion, unto all generations*: This uſe the afflicted Church made of it, *Iſa.* 63. 18. When they had conſidered the dayes of old, and how all inſtruments and means of mercy had but their time, and how the Lord was alwaies the ſame, they ſit down with this meditation, *Doubtleſſe, O Lord, thou art our Father*: *though* Abraham *bee ignorant of us, and* Iſrael *acknowledge us not*, wee are paſt receiving any benefit from them, *thou, O Lord, art our Father, our Redeemer, thy name is from everlaſting*: This uſe did *Aſaph* alſo make of it, *Pſal.* 73. when hee had conſidered not only the *worlds vanity*, and *worldly mens vanity*, but the vanity of whatever *earthly thing* was moſt like for to comfort him;

him; *his flesh failed, and his heart failed*; and how that the Lord alone was the *strength of his heart, and his portion for ever*, hee concludes all with this, *ver.* 28. *It is good for mee to draw nigh to God, and put my trust in the Lord God.* And verily, so long as wee are strangers to this, wee shall bee as St. *James* his double-minded man, *unstable in all our wayes*, as the *weeds*, which are driven every way where the *ebbing and flowing sea* doth carry them, and as the tops of Trees, which are driven with every wind, this way and that way: but if once wee had learned to make the *most High our stay and strength, to trust in the Lord Jehovah*, wee might possesse our souls in *perfect peace, for in the Lord Jehovah is everlasting strength*: Wee might bee as a Rock in the midst of the Sea, not moved with any tempest, as *Mount Sion, which cannot bee removed, but standeth fast for ever.* Now what argument could be a *greater spurre* to this, than to know the *brevity, vanity, instability*, of all other helps; look upon whatever is deare, and thought to bee advantagious to thee, without which thou knowest not what to do, thy *Father, Husband, Pastor, Friend, Estate, Life, &c.* of all these thou must acknowledge, they are but grasse, the glory of them is but like a flower in the field: but in God thou mayest find *all the same things sufficiently, eminently, everlastingly*, an everlasting *Father*, an everlasting *Husband*, an everlasting *Friend*, an everlasting *Shepherd*, an everlasting *Portion*, an everlasting *Life*. Let thy soule therefore wait upon the Lord, make him thy only help and shield; let thy heart rejoyce in him, and trust in his holy name alone, *and let thy mercy, O Lord, bee upon us all, who desire to feare thy name, and to hope in thee alone.* And thus much of the first observation, That God often deprives his Church of most usefull men, when they could ill bee spared. The second follows, which is;

Esa. 26. Psal. 125.

That *when God doth take away such usefull instruments, it is a matter of sad lamentation.* For proofe hereof wee have, first, God himself requiring of it; secondly, Examples of *the Saints practising*; thirdly, strong *Scripture reason inforcing it.* First, you have God himselfe so farre calling for it, that in *Esai.* 47. he charges it upon them as a great sin, and the fore-runner of a great judgement, that the *righteous dye, and mercifull men are taken away, and no man considers it.* Secondly, wee have plenty of examples, the whole Church crying out, *Psal.* 12. *Help Lord, for the godly man ceaseth, for the faithfull faile from amongst the children of men.* You all know the great lamentation made at the death and

Doct. 2.

1 *God requires it.*

2 *The Saints practising it.*

Gen. 50. Deut. 34. 2 Chron. 35. 24. 25. buriall of old *Jacob*, at the death of *Moſes*, of *Samuel*, of *David*, eſpecially at the untimely death of good *King Joſiah*, *how all Judah and Jeruſalem mourned for him*; *how* Jeremiah *the Prophet lamented for him, and all the ſinging men, and ſinging women ſpake of* Joſiah *in their lamentations to this day, and made them an ordinance in* Iſrael, *and behold their lamentations are written in the book of the* Lamentations: inſomuch that the greateſt mourning that ever ſhould bee in the world, is by the Lord compared to the mourning of *Hadadrimmon* in the valley of *Megiddon*, which was the bitter lamentation of the Church at *Joſiah's* death; ſo in *Iſa.* 24. you ſhall find, that among the *ſongs that were heard from the uttermoſt parts of the Earth, even glory to the righteous*, rejoycing in that remainder of godly men, who were found amongſt them, the Church cryeth out, *My leanneſſe, my leanneſſe, Woe unto mee*, becauſe the good men were but as the *ſhaking of an Olive tree, and as the gleaning Grapes when the Vintage is done*: And when the Martyr *Stephen* was ſo barbarouſly murthered, when devout men carryed him to his buriall, *they made great lamentation over him.* The time would faile to name particular inſtances: I will adde but one more, of a King, and hee none of the beſt, *Joaſh the King of Iſrael*, who when *Eliſha was falne ſicke of his ſickneſſe, whereof hee dyed, came down unto him, and wept over his face, and ſaid, O my Father, my Father, the Chariot of* Iſrael, *and the horſemen thereof.*

Zachar. 12. Iſa. 24. 13. 16. Act. 8. 2. 2 King. 13. 14.

3 Scripture reaſon inforceth it.

Thirdly, wee have alſo ſtrong reaſon out of Scripture to enforce it.

I. *Becauſe God is then diſpleaſed.*

Firſt, in *regard of God*, there is required ſorrow, fear, and trembling, at ſuch evident manifeſtation of his wrath in theſe remarkable judgements. When *Nadab* and *Abihu* fel untimely by fire, which iſſued out from the Lord, and devoured them, though they dyed in and for their ſin, yet being the Lords Prieſts, from whom better things might have been expected, God commanded that the *Whole houſe of* Iſrael *ſhould bewaile the burning which the Lord had kindled*; Aſſuredly if God would have the death of theſe men lamented, in whoſe fall his diſpleaſure was manifeſted, not againſt his people, but againſt themſelves only, much more doth he expect it when he taketh away our Jewels, our comforts, our means and inſtruments of good, not in wrath to them who dye, but in ſore diſpleaſure to us who remaine alive; when our heavenly Father thus ſpitteth in our faces, ſhould wee not bee humbled and aſhamed before him?

Lev. 10. 8.

Secondly,

Secondly, From the *honour due to them who are thus taken away.* God threatneth in his word, *that the name of the wicked shall rot, but the memoriall of the just shall bee blessed: the righteous shall bee had in everlasting remembrance*; now it is one great degree of rottennesse to the name of the wicked, as to live *undesired*, so to die *unlamented*, which was *Jehojakim* his portion, concerning whom thus saith the Lord, *they shall not lament for him, saying, Ah my brother! or, ah my sister! They shall not lament for him, saying, Ah Lord! or, ah his glory! Hee shall bee buryed with the buriall of an Asse, drawne and cast forth beyond the gates of* Jerusalem. But now this is a great glory and honour which God putteth upon his servants, to have their death honoured with the sighs of his mournfull people, and embalmed in their teares. Was it not a great honour to the Patriarch *Jacob*, to have all the *Princes and Nobles of Ægypt*, and all the *Elders of Israel*, lament his death *threescore and ten daies together*? Was it not a great honour to *Abner*, to have *David* and all his people following the Beere, lifting up their voices and weeping over him, and saying, Dyed *Abner* as a foole dyeth? &c. Was it not a great honour to *Elisha* the Prophet, to have the King of *Israel* to acknowledge that the *Chariots and Horsemen of Israel* all fell in his death? The like may bee said of *all* mentioned before, and of *Dorcas*, about whom the Widdows stood weeping, *mournfully shewing her Coats* upon their backs. I have read of *Lewes* the eleventh, King of *France*, that he counterfeited himselfe to die, to try whether his death should bee honoured with the teares of his Court: and somewhat to this purpose, of *Paulus Æmilius*, whose Sonne dyed just when hee was himselfe to triumph; that hee more joyed to see their mourning for his Sonne, than in all the other glory of his Triumph: Nature in these men did draw them to breath after that, which free Grace casts in to them even in this World, who doe worthily in the service of God, besides their eternall reward in heaven: that as they are *desired in life, so they shall bee lamented at their death.*

2. *Because the dead is hereby honoured.*

Psal. 122.

Jer. 22. 18.

Gen 50.

2 Sam. 3.

Act. 9. 39.

Thirdly, in regard of our selves, there is then great cause of mourning in divers respects:

3. *Because we our selves are hereby endamaged.*

First, because wee are hereby deprived *of so many meanes of our good*, of their *counsell* and *direction*; *The lips of the righteous feed ma-*

ny, and diſperſeth wiſdome and knowledge: their *examples* are as a *tree of life*; they are the *lights of the world*, their very preſence every where a bleſſing: they are a *bleſſing in the midſt of the Land*; where-ever they goe, God is with them; God will *give Kingdomes for their ranſome*; *hee will rebuke the devourer for their ſake*: they may *ſtand in the breach, to turn away Gods wrath, when it is ready to breake in to devoure people*: they may runne with their Cenſers, and ſtand betweene the dead and the living, and make an atonement for a whole Congregation when wrath is gone out from the Lord againſt them: *The innocent men may deliver the Iſland, and it is delivered by the pureneſſe of their hands*: they are the very *chariots and horſemen* of the places where they live; their *Prayers* are exceeding powerfull, which can open and ſhut heaven it ſelfe. What is it that the God of mercy will deny to their prayers, who ſaith, *Aske me of things to come, concerning my ſonnes, and concerning the worke of my hands command yee mee?* In a word, they are very *ſtore-houſes and granaries* of good to the places where they live; *fruitfull trees*, affording both *food* and *ſhelter*, the onely *excellent men* of the world, they are *wholly medicinable*: ſhould not ſuch a loſſe as this be felt and lamented?

Prov. 10. 21. Prov. 15. 7. Mal. 3. Pſal. 106. Num. 16. 46. Job 22. Jam. 5. 17, 18. Iſa. 45. 11.

Secondly, And as their death *deprives* us of *much good*, ſo it often *preſages and prognoſticateth wrath to come upon thoſe they leave behind*, Eſa. 57. *The righteous periſheth, and no man layes it to heart, mercifull men are taken away, none conſidering that the righteous is taken away from the evill to come.* So it proved in this place, *The good man is periſhed, the vile are left behind*, then followeth, ver. 4. *The day of thy watchmen and the viſitation commeth, now ſhall bee their perplexity*: It is true, as I ſaid before, to them who are godly, the Fountaine remaines when the Pipes are cut; and there is ten thouſand times more cauſe of joy in their God who lives, then of ſorrow for their friends who dye; but to others it's a ſad prediction, that when *God makes up his jewels*, and carries them away, *hee hath a day comming that ſhall burn as an Oven, and all the wicked ſhall bee as ſtubble, that it ſhall leave them neither root nor branch.* And indeed they are the very τὸ κατέχον, the onely meanes to keep off wrath and judgement from the places where they live: Every mercy ſaith to ſuch a people, as *Eliſha* to *Jehoram*, *Surely, were it not that I regard the preſence of Jehoſaphat, I would not looke toward thee, nor ſee thee*: and the devouring judge-

Mal. 3. 17. 2 King 3.

judgements say to these godly ones, as the Angell said to *Lot*, *Wee are come to destroy this place, up, get thee out, haste thee, escape hence, for wee can do nothing till thou art gone.* When the Husbandman thus puls up the fence, and gathers in his crop, it is a signe that shortly you will have wild beasts in the field: This *Jeroboam* and his whole family found to bee true, who had *Abijah*, one childe in his family, in whom some good thing was found toward the Lord, and as soon as hee was taken, the judgements of God broke in upon his house, *and cut off him that pist against the wall, and him that was shut up and left in Israel; and took away the remnant of the house of Jeroboam, as a man takes away dung, till it bee all gone.* Gen. 19. 13 22. 2 King. 14.

This the *old world* found true in *Noah*; and *Sodome* with the rest of the Cities, in *Lot*: this the *Jews* found true, when the *Christians* (admonished from Heaven) left *Jerusalem* and fled to *Pella*, soone after their departure the enemies *made a trench about them, and laid their City even with the ground, and their children with them, not leaving one stone upon another*: Thus fared it with the City of *Hippo* in *Africa*, where Saint *Augustine* was Bishop, which, as soone as ever he was dead, was taken and sackt by the *Goths* and *Vandalls*: *Luther* was no sooner *translated* to a better life, but the *Smalchaldick warre* begun in *Germany*, wherein all the Protestants were almost wholly wasted: No sooner was old *Paræus* taken away from *Heidelberg*, but *Spinola* entered the Towne. These and many other instances of Gods wrath breaking in upon the departure of godly men, abundantly manifest, that we have cause to weepe and lament (not for them who thus dye, but) for our selves and our children, because of the miseries which we may then justly feare are comming upon us. Luk. 19.

Take a briefe Application of this Lesson, and I have done my Sermon. First, would God have his people *thus to mourne*, when usefull men decay and faile? how sadly then doth this *reprove our generall stupidity*? the Lord hath made many great and lamentable breaches amongst us in this kinde, he hath broken all our carnall confidences; our Parliament is weakened, our Armies wasted, our treasure is exhausted, our enemies encreased, and of those few able hearts, heads, and hands, who abode faithfull to this great cause and worke in hand, it might even stab us to the very heart to thinke how many of them the Lord hath even snatcht away, *Vse* 1. *For reproofe.*

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in the midſt of their worke, and our greateſt neede! That excellent ſpirited Lord, *the Lord Brooke*; that rare man, Maſter *John Hampden*; that true-hearted *Nathaniel*, Maſter *Arthur Goodwin*, (pardon me, I beſeech you, though I mention them amongſt theſe friends, who cannot thinke of them without bitterneſſe) *How are theſe mighty men fallen in the midſt of the battell, and the weapons of warre periſhed?* 2 Sam. 1. 19. &c. *the beauty of our Iſrael is ſlaine in the high places*: Whoſe heart would not bleede, and cry out, as *David* at *Jonathan* his death, *Tell it not in Gath, publiſh it not in the ſtreets of Askalon, leſt the daughters of the Philiſtins rejoyce, leſt the daughters of the uncircumciſed triumph!* But now which of us laies theſe things to heart? who conſidereth the bitter things which God writes againſt us? No, we are rather like that wretched people, who when *the righteous periſhed, and merciſull men were taken away*, (though it were from the evill to come) were ſo farre from laying it to heart aright, that they baniſhed all ſerious thoughts from them, *every one looking to their* Eſa. 56. ult. *owne way*; ſome to their *gaine*, others to their *pleaſure*: *Come ye*, Eſa. 56. 12. ſay they, *I will fetch wine, and we will fill our ſelves with ſtrong drinke, and to morrow ſhall be as this day and much more abundant*, and this *even when the righteous periſhed.* Verily this is our carriage; the Lord deprives us of theſe excellent men, and we (it may be for a moment) bewaile their loſſe in ſome paſſionate expreſſion, ſaying, *There is a brave man loſt! I am ſorry ſuch a man is dead!* &c. and then every one goeth on againe in his own way: As I have ſeen a Hen (pardon a homely ſimilitude) goe clocking and ſcraping in the midſt of her Chickens; then comes the Kite, and ſnatcheth away firſt one, then another, then a third, till all are gone: and the Hen bruſtles and fluttes a little when any is ſnatched away, but returns inſtantly to her ſcraping and picking, as if ſhee had loſt nothing: even ſo do wee, preſently forgetting our great loſſes, but no man ſitting alone by himſelf, to inquire *What God hath done*, and *what Hee meanes to do with us*; or, *what wee have done to provoke him thus farre againſt us*: thruſting ſuch thoughts farre away from us, paſſing by on the other ſide of the way, as the *Prieſt and Levite did by the wounded man*, as if it nothing concerned us: O, Beloved, this wofull ſecurity and regardleſneſſe of ours, is one of the ſaddeſt tokens of Gods purpoſe ſtill to bring us lower. It was the Prophet *Hoſea* his complaint againſt *Iſrael*, a little before their utter ruine,

Strangers

Strangers have devoured his strength, and he knew it not; gray haires were here and there upon him, and he regarded it not: The losse of *good men* was one of his *gray hairs*, which argued his *declining*, and his not-regarding it was the saddest evidence of his incurableneſſe; the Lord in mercy make us ſenſible of theſe heavy ſtrokes before it be too late, leſt we prove like them of the old world, *who did eate and drinke, marry and give in marriage*, and would know nothing *untill the flood came, and ſwept them all away!* Hoſea 7. 9.

Secondly, but how exceedingly doth this diſcover the *wickedneſſe*, the *devilliſhneſſe* of the ſpirits of a generation of men amongſt us, who are ſo farre from bemoaning and lamenting the loſſe of good men, that they have no greater joy or content, then to heare of their fall; who, with the *Edomites*, *rejoyce* over the Church in the *day of their deſtruction*, and *ſpeake proudly in the day of their diſtreſſe*, who ſay with *Tyrus*, *Aha, now I ſhall be repleniſhed, ſince they are brought low*; who, with the Inhabitants of the earth, Rev. 11. *rejoyced when the two witneſſes were killed, and ſent gifts one to another*, becauſe thoſe Witneſſes tormented them with their propheſying whilſt they lived. But ſtay, prophane and wicked man, (if any ſuch be here) and let me a little reaſon with thee: What ſuch cauſe is there of thy rejoycing? art thou a gainer by their deaths? doſt thou imagine to reſt more ſafely, becauſe the Pillars of the houſe which covers thee are taken away? haſt thou any *ſurer footing*, becauſe the bough is *cut* whereupon thou treadeſt? becauſe the *thread* is cutting aſunder, whereby the Sword hangs which is over thy head, art thou therefore further from danger? or doſt thou conceive that God hath taken them away to gratifie thee? is it poſſible for thee to thinke that they who are thus precious in his eyes, who are to him as the apple of his owne eye, are by him removed for an advantage to thee, whom his ſoule hateth? I tell thee nay; I tell thee, if thou weigheſt things ſeriouſly, thou ſhalt find their *life* was thy *gaine*, and their *death* thy *loſſe*; becauſe it aſſures thee, *firſt*, that thou art now *deprived of them*, who put up many a prayer for thee; who ſtood in the gap, to turne away wrath from thee; for whoſe ſake thou faredſt the better every day, God delighting to doe good to the place where his children lived. And ſecondly, their death aſſures thee, *that thou alſo muſt dye*: *If the greene tree be cut downe, the drye tree muſt not long eſcape*; and not one- Obad. 2. Ezek. 26. 2. Rev. 11. 10.

ly dye, but after thy death *thou muſt come to judgment*; and their ſoules whom thou thus hatedſt will give moſt terrible evidence againſt thee, of *all the ungodly deedes which thou haſt ungodly committed*; *and of all the hatred, ſpite, and hard ſpeeches*, which thou haſt thus long exerciſed and ſpoken againſt them: the very ſight of whom at that day will be more dreadfull to thee, then the moſt terrible Lyon, as terrible as Death, or Hell it ſelfe.

Uſe 3. Thirdly, and laſtly, would God have the death of his Saints thus to be lamented? then (*Right Honourable and beloved*) learne the *right and onely way* to attaine that which (I know) all your ſouls *deſire*, even to be *deſired* whileſt you *live*, and *lamented* when you *dye*: a thing ſo naturally engraven to the heart of every man, that nothing can be more; to have an Eternall and Honourable Memoriall; *Ego ſi bonam famam ſervavero, ſat ero felix*, ſaid the heathen man. You have read of *Herod*, that Monſter of men, who perceiving the approaching of his death, cauſed the flower of all the *Iewes* to be apprehended, impriſoned, and to be murthered at the inſtant of his death, that he might have lamentation to accompany his death and Funeralls: nor was there, amongſt the Heathens, any thing eſteemed a greater plague, then to *dye* unlamented, and their *Memoriall* to be buried in obſcurity, or remain in infamy: And I beleeve there is not a man in this great Aſſembly, who would not eſteeme himſelfe extreamely miſerable, to be, with *Iehoiakim*, buried with the *Buriall of an Aſſe*; to *live undeſired*, and to *dye unlamented*: Now know for certaine th'onely way to prevent this, and to be truly honour'd in life, and bewail'd in death, is to be good *Men*, to ſerve God and his Church faithfully in their generation. It may be ſome of you, *as yet*, doe not thinke ſo, being accuſtomed onely to be flatter'd and daubed up, and made to beleeve that you are as great in other mens eyes, as you are in your owne; that becauſe (with *Dives*) you ſwim in pleaſure, weare ſoft Rayment, fare delitiouſly every day, and enjoy the Worldly accompliſhments of health, wit, honour, friends, &c. though in the meane time you be ſtrangers from God, & it may be, enemies to him, his wayes, his ſervants and his ordinances: but could you know how meanely you are *now* eſteemed by them who are beſt able to judge of things that differ, even by *God*, his *Angels*, and *Saints*, and couldeſt thou gueſſe the diſcourſes will bee of thee when

when thou art dead, thou wouldſt certainly thinke otherwiſe. Do but liſten abroad in the World, and thou maiſt diſcerne what is ſpoken of them, who in their life time bleſt themſelves as much as thou canſt doe: Is ſuch a *Nobleman dead?* bleſſed bee God, who hath rid his *Church* of ſuch a great enemy: Is ſuch a *rich man dead?* the World is well rid of a *griping Uſurer*, a *cruell Oppreſſor*, a *Mammoniſt*, who had his portion in this world: Is ſuch a *great Scholar* dead? God bee praiſed for it, his learning and parts were imployed only for the hurt of the Church of Chriſt: Is ſuch *a one* gone? then there's a curſed blaſphemer, a profane ſwearer, an uncleane adulterer, a ſwiniſh drunkard, a dangerous ſtumbling block, out of the way of the Saints happily removed: This or the like will bee of thee when thou art gone, if thy life bee ſuch a one: and, which is worſt of all, thine immortall ſoule for ever ſunke into a lake, burning with fire and brimſtone, where is nothing but *weeping, wailing, and gnaſhing of teeth for evermore*: but couldſt thou with a ſingle heart, give up thy ſelf to *bee good*, and *doe good*, every one who hath intereſt in Heaven would begge thy *Life*; and when thy worke is done, and thou gathered to thy Fathers, every godly Mans *eye* would lament thee, every one of their *tongues* would praiſe thee; thy memoriall ſhould bee Crowned by them all: Yea, *God* himſelfe would make thy Funerall Oration, rather then thy work ſhould not praiſe thee in the Gates; and, which is beſt of all, thy *ſoule* ſhall injoy the fruit of all in *Everlaſting life and glory*.

AND now the more particular Application of all this, brings mee directly to the ſad occaſion of this preſent meeting; even to lament the fall of this choice and excellent man, in whoſe death the Almighty teſtifies againſt us, and even fils us with gall and wormwood. I know you come hither to mourn, ſo fully prepared for it, that although I am but a dull Oratour to move paſſion, I may ſerve well enough to draw out thoſe teares, wherewith your hearts and eyes are ſo bigge and full: there is no need to call for the *mourning women, that they may come*; *and for cunning Women, that* Jer. 9. 17.

they *may take up a wayling*, to helpe *your eyes to runne down with teares, and your eye-lids to gush out with waters*: the very looking down upon *this Beere*, and the naming of *the Man*, whose corps are here placed, and a very little speech of his worth, and our miserable losse, is enough to make this Assembly (like *Rachel*) not only to lift up a voyce of mourning, but even to refuse to bee comforted.

I know, large Encomiasticall praises of the dead, unlesse their lives were eminent in goodnesse, and free from any notable blot, are much condemned by the most judicious and godly *Divines*, as a thing of very evill consequence: first, to the *Minister* himselfe, who hereby is evill spoken of, as a man who for a reward, or some other base respect, (like unworthy Heraulds) will give greatest badges of honour to any ignoble person. Secondly, to the *deceased*, whilest it occasions some others, who haply knew them better, to rake into their lives, and lay open their former faults, which otherwise had beene buryed in oblivion. Thirdly, but the worst of all is, that wicked men make this a fearfull stumbling-blocke; who when they heare such men highly commended, in whom peradventure they knew such and such enormities, doe hereupon conclude, that our Preaching for abandoning of all evill is of no great necessity, even in the Preachers owne judgement; who sends men to Heaven in his Funerall Orations, who yet lived, and (for ought they know) dyed in the practice of such things as the Minister useth to declaime against. But I am called to speake of a Man so *eminent* and *excellent*, so *wise* and *gracious*, so *good* and *usefull*, whose *workes* so *praise him in every Gate*, that if I should altogether hold my tongue, the Children and Babes (I had almost said, the *stones*) would speake: upon whose Herse could I scatter the sweetest flowers, the highest expressions of *Rhetoricke* and *Eloquence*, you would thinke I fell short of his worth; you would say, *this very Name*, JOHN PYM, expresseth more then all my words could doe: should I say of *him*, as they of *Titus*, that hee was *Amor & deliciæ generis humani*: should I say of *his* death, as once the *Sicilians* upon the *Grecians* departure, *Totum ver periit ex anno Siciliano*: should I say, hee was not onely as *one of Davids thirty Worthies*, but one of the *three*, one of the *first three*, even the *first* and *chiefe* of them, the *Tachmonite* who sate in the seat;

should

should I say, our whole land groaneth at his death, as the earth at the fall of a great mountaine, I might doe it without envy in this Assembly: Yea, should I write a whole booke in *his* commendation, and publish it, many of you would say as a *Philosopher* once did, who falling on a book entituled *Encomium Herculis*, said with indignation, *Et quis Lacedæmoniorum eum vituperat?* Hee thought it time ill spent, to praise him whom none could blame; and I beleeve your selves are resolved to make some such monument of your high esteem of *him*, that after-ages, as well as the present, shall know you valued *him* above my words. But I am well pleased to bee *impar huic negotio: Est hoc maximum laudis genus, quum orationis copiam virtus exuperet & magnitudo laudati; sicque vinci nobis est multo gloriosius quam sæpe vicisse.* And for that I am able to say, I am presently at a losse, having in my serious thoughts viewed *him* in *his naturals*, in *his morals*, in *his graces*, in *his relations*, in *his publike and private behaviour*, *inopem me copia fecit.* I know I could not speak long, but you would bee weary of such a speaker; and I remember *Salusts* speech when hee was to speak of *Carthage*, *Præstat tacere quam pauca dicere*, then I wisht seriously that it had falne to the lot of some such able tongue, to have so characterized and deciphered *him* before you, that you who now mourne for *his* losse, and knew *his* worth, might say, *This is the very image of the Man*; and might once at least bee refreshed to see His lively picture represented to your eyes, by such a tongue as was suitable to His worth, and *this present Auditory*; that that might have been your refreshing, which was once *Cyprians* Auditors, to heare the Martyrs praised by such an Oratour as *Cyprian* was.

Chrys. hom. de laudib. Paul.

I spare to English what was spoken of the holy Martyr his Eloquence, because to doe the like, is above my *Sphere*, I want such a tongue, and therefore must study to bee short, and shall confine my selfe to that rule which *Basill* (worthily called the Great) observed in the praise of *Gordius* the Martyr. It is the custome of the World (said hee) when they would praise a man, to speake of his *Family*, to derive his *Pedegree* through many descents, to open to the full his *Education*, *parts*, and *Learning*, and such other *accomplishments*: *Sed Ecclesia hæc tanquam*

Percepimus gaudia, magna solatia, magna fomenta, maxime quod & gloriosas Martyrum, non dicam mortes, sed immortalitates gloriosis & condignis laudibus prosequutus es; Tales enim excessus talibus vocibus personandi sunt, ut quæ referebantur sic diceremur qualiter facta sunt, *Cypri. Ep.* 26.

tanquam ſupervacua demittit: *The Church looks only at thoſe things which may glorifie Chriſt in his Saints, and thereby doe good to them who remain alive.* According to this rule, I ſhall forbeare to ſpeake any thing of his *Family, Education, naturall endowments,* his *cleare underſtanding, quicke apprehenſion, ſingular dexterity* in diſpatch of buſineſſe: His other *morall eminences,* in his juſtice, patience, temperance, ſobriety, chaſtity, liberality, hoſpitality: His extreame humanity, affability, curteſie, cheerfulneſſe of ſpirit in every condition; and (as a juſt reward and ſweet fruit of all theſe) the high and deare eſteem and reſpect which hee had purchaſed in the hearts of all men of every ranke, who were acquainted with him; ſuch only excepted, of whom to bee loved, and well reported, is ſcarce compatible with true vertue: All men who knew *him*, either loved or hated *him* in extremity: ſuch as were good, extremely delighted in *him*, as taken in a ſweet captivity with his matchleſſe worth; the bad as much hated *him*, out of their antipathy againſt it.

But, all theſe things (though moſt deſirable and excellent in their place) I paſſe over, and ſhall inſiſt onely upon *two things*; which alone are deſirable in any man, which indeede make a man *more precious then Gold, then the fine Gold of Ophir: Firſt*, he was a *true Chriſtian man*, a faithfull ſervant of *Jeſus Chriſt*, one who long ſince *was borne againe of water and the holy Ghoſt*, engraffed into *Chriſt*, adopted to be the childe of God, juſtified freely by his grace, renewed in the ſpirit of his minde, ſanctified throughout, in ſpirit, ſoule and body: one who had made God his portion, and Gods word his guide: who in his whole courſe had left off to faſhion himſelfe according to the World, but in all things ſtudied to know (as his rule) what was the good and perfect will of God: in a word, *He was a true Nathaniel, in whom there was no guile.*

Secondly, *Hee* was a man of a *publike ſpirit*, a moſt uſefull man, *Hee was the good Man of this Text*, wholly laid out for the publick good: the publick ſafety was written in *His* heart, as men report, *Queen Mary ſaid, that* Callis *was in hers*: it was *His* meat and drinke, *His* worke, *His* exerciſe, *His* recreation, *His* pleaſure, *His* ambition, *His* all: What *He* was, was onely to promote the publique good: in and for this *He* liv'd, in and by this

this He dyed. And this excellent usefull spirit of *His*, was accompanyed with *three* admirable properties, wherein *he* excelled all that ever I knew; and most that ever I read of: *First*, such *singlenesse of heart*, that no by-respect could any whit sway *him*; no respect of any Friend: *Hee* regarded them in their due place, but knew neither Brother, Kinsman, nor Friend, Superior, nor Inferior, when they stood in the way to hinder his pursuit of the publike good: *Magis amica Respublica:* And he used to say, *Such a one is my entire friend, to whom I am much obliged, but I must not pay my private debts out of the publike stocke*: Yea, no *self-respect*, no private ends of *His* own or family, were in any degree regarded, but *Himselfe* and his were wholly swallowed up in the care of the publike safety; insomuch that when friends have often put *him* in minde of his family and posterity, and prest him, that although *he* regarded not *himselfe*, yet he ought to provide that it might be well with his Family; (a thing which they thought he might easily procure) his ordinary answer was, *If it were well with the publike, his family was well enough.*

Secondly, such *constancy and resolution*, that no feare of danger, or hope of reward, could at any time so much as unsettle *him*. How often was *his life* in danger? what a World of threats and menaces have beene sent him from time to time? Yet I challenge the man that ever saw him shaken by any of them, or thereby *diverted from*, or *retarded in his* right way of advancing the publike good: nor could the offers of the greatest promotions (which *England* could afford) in any measure be a blocke in His way, in *that He* was as another *Moses* (th'only man whom God went about to bribe) who desired that *Hee* and *his* might never swim, if the cause of God and his people did ever sink: *His* spirit was not so low, as to let the whole World prevaile with *Him* so farre as to hinder *his* work, much lesse to be *his* Wages. Exodus 32. 10. Numb. 14. 12.

Thirdly, such *Unweariablenesse*, that from three of the Clock in the morning, to the evening, and from evening to midnight, this was *his constant* employment (except onely the time of *his* drawing nigh to *God*) to bee some way or other helpefull towards the publike good, burning out *his* Candle to give light to others. Who knowes

knows not all this to bee true, who knew *this mans* converſation; not only ſince the time of this Parliament, but for many yeers together hath hee been a great pillar to uphold our ſinking frame; a Maſter-work-man, labouring to repaire our ruinous houſe; and under the weight of this worke hath the Lord permitted this rare Work-man to bee overthrowne: and that's all I meane to ſay of his life.

And as his Life, ſuch was his Death, injoying all the time of *his* ſickneſſe, *the ſame evenneſſe of ſpirit* which hee had in the time of *his* health, with an addition of a more *cleare evidence of Gods love in Jeſus Chriſt*, and moſt ready *ſubjection* to Gods will, to live or dye at Gods choice; profeſſing to my ſelfe, that it was to *Him a moſt indifferent thing to live or dye*; if hee liv'd, hee would do what ſervice hee could; if hee dyed, hee ſhould go to that *God* whom *hee* had ſerv'd, and who would carry on his work by ſome others: And to others *hee* ſaid, that if his Life and Death were put into a paire of ballances, hee would not willingly caſt in one dram to turn the ballance either way. This was his temper all the time of his ſickneſſe; but as hee drew nigher to his end, the ſwifter his motion was to Godwards; injoying more abundant comfort in his ſpirit, more frequently pouring out his heart in prayer: and whereas formerly his *Soliloquies* and private devotions were only betwixt God and his owne ſoule, now out of the abundance of his heart, his mouth was compell'd to ſpeak, and that ſo audibly, that ſuch of his Family or Friends; who indevoured to be neere him (leſt hee ſhould faint away in his weakneſſe) have over-heard him importunately pray for the *Kings Majeſty, and his Poſterity*, for the *Parliament*, and the *Publike Cauſe*, for *himſelfe* begging nothing, but that if his worke were done, hee might bee received into *his Maſters joy*: And a little before his end, being recovered out of a ſwound, ſeeing his friends weeping about him, hee cheerfully told them, hee had lookt death in the face, and knew, and therefore feard not the worſt it could doe, aſſuring them, *his heart was filled with more comfort and joy, which hee found and felt from GOD, then his tongue was able to utter*; and ſoon after (whilſt a Reverend and godly Miniſter was at prayer with him) hee quietly ſlept in the Lord.

It may bee some of you expect I should confute the Calumnies and Reproaches which that Generation of Men who envyed his Life, doe already begin to spread and set up in Libels concerning his Death; as that hee dyed Raving, crying out against that Cause wherein hee had been so great an Instrument: Charging him to dye of that loathsome disease, which that accursed *Balsacke*, in his Book of slanders, against Mr. *Calvin*, charged him to dye of. But I forbeare to spend time needlesly, to wipe off those reproaches, which I know none of you believe. And this will satisfie the world against such slanders; that no lesse then *eight Doctors* of Physick, of unsuspected integrity, and some of them *Strangers* to him, (if not of different Religion from him) purposely requested to bee present at the opening of his body; and well-neer a thousand people, first and last, who came many of them out of curiosity, and were freely permitted to see his Corps, can, and doe abundantly testifie the falsehood and foulnesse of this report; the Disease whereof hee dyed, being no other then an Imposthume in his Bowels.

But now (to leave this) tell mee all you that passe by the way, have wee not great cause of *Mourning*, in the fall of *such a Man*! May I not say as *David* to the People, *Rent your clothes, and gird you with sackcloth, and mourn before Abner*? Verily, when I consider how God hath followed us with breach upon breach, taken away all those worthy men I before mentioned, and all the other things wherein the Lord hath brought us low; and now *this great blow*, to follow all the rest, I am ready to call for such a *Mourning* as that of *Hadadrimmon in the valley of Megiddon*. 1 Sam. 2. 31. Zach. 12. 11.

But mistake me not; I doe not meane that you should mourne for *him*, *You* his deare Children; *You*, Right Honourable Lords and Commons, who esteem him little lesse then a Father; I mean not that you should mourn for him, his worke is done, his warfare is accomplished; He is delivered from sinne and sorrow, and from all the evils which wee may feare are comming upon our selves: Hee hath received at the Lords hand a plentifull reward for all his Labours. I beseech you, let not any one of you have one sad thought touching him. Nor secondly, would I have you mourn out of *any such apprehension* as the *Enemies have*, and for which *they* rejoyce; as if *our Cause* were not good, or wee should lose it for

want of hands and heads to carry it on: No, no, beloved, this Cauſe muſt proſper; and although wee were all dead, our *Armies* overthrown, and even our *Parliaments* diſſolved, this Cauſe muſt prevaile: out of the *mouth of babes and ſucklings, will God ordaine ſtrength to quell all the enemies of it*; *even the great Enemy, and the Avenger*. Nor ſhould wee much mourn, becauſe the *Enemies rejoyce*: I confeſſe it is as a Sword in our Bowels, to heare their *blaſphemies*; but as in relation of the *Cauſe*, their blaſphemies need not trouble us; *Let my enemy* (ſaid Job) *bee as the wicked*; *and hee that riſeth up againſt mee, as the ungodly*; Let them *fill up the meaſure of their wickedneſſe*: God will the ſooner take a courſe with them, and the more eminently and ſpeedily plead our Cauſe: but let us *mourn* that wee have thus farre *provoked the Lord God to diſpleaſure*, and to manifeſt it by ſuch heavy ſtroakes, that we are *deprived* of ſuch an *Excellent godly man*, ſuch a *Patriot*, ſuch a *Light*, ſuch an *Example*, ſuch a *Store-houſe of good*, ſuch a *Jewell* ſnatch't out of our boſome, as wee all knew him to bee, and that wee have ſuch a *ſad prediction* in his death of the increaſe and prolongation of our Calamities.

Job 27. 7.

Mat. 23. 32.

But eſpecially (right Honourable Lords and Gentlemen) let mee prevaile with you to make ſuch uſe of him, that with *Abel*, though hee bee dead, hee may ſtill ſpeake unto you; that as a *grain of corne*, hee may prove *more fruitfull* when *buryed under the ground*, then while hee lived with us upon earth. And certainly, if God ſends us to the *Piſmire*, to conſider her wayes, and thereby to learn wiſdome; it can bee no diſparagement to any of you to conſider his worth, and thereby to grow better. I ſhall therefore make bold to propound him, as *Biſhop Mountacute* did Maſter *Perkins* in his Funerall Sermon, *To bee the Man that taught England to ſerve God, and Miniſters to preach Jeſus Chriſt*; ſo Maſter *John Pym* to bee the *Man*, whoſe *example may teach all our Nobles, and Gentlemen, to bee good Chriſtians, good Patriots, good Parliament men*. You all knew him well, and knew

Heb. 11. 4.
John 12, 24.

Prov. 6. 6.

That he *was not a man, who when he was called to the publike ſervice of his Country, lay here to ſatisfie his luſts, ſpending his time in riot and wantonneſſe, in gaming, drinking, whoring*, &c. Take heed none of you be ſuch.

He *was not a man who prov'd a Traitor to God and his Country, and*

the

the cauſe of Religion, which he had ſolemnly proteſted to maintaine. Take heede none of you be ſuch.

He *was* not *a man, who (though he appeared often in the Parliament houſe, yet) neither promoted good cauſes himſelfe, nor willingly permitted others to doe it.* Take heed there be none ſuch among you.

He *was* not *a man who* own'd *the good cauſe ſo long as it was like to* thrive, *and then* tackt-about *when it ſeemed to* decline; *reſolved to ſecure himſelfe, what ever became of the publike.* Beware none of you be ſuch.

He *was* not *a man who would feed himſelfe, or feather his owne neſt, or provide for his family or friends out of the* publike ſtock *or treaſure of the Kingdome.* Take heed none of you be ſuch.

He *was* not *a man who wou'd favour the cauſe of his friend, or preſſe too heavily againſt his enemy,* he *was* no *reſpecter of perſons in any cauſe or judgement.* Take heed none of you doe ſo.

He *was* not *a man who would conſider how farre any* publike *ſervice would ſtand with his owne* private *deſignes, and promote the one no further then the other could be driven on with it.* Beware this be none of your condition.

He *was* not *a man who for maintaining or propagating any* private opinion, *or way of his owne, would hazzard the* publike ſafety. Take heed none of you be ſuch.

He *was* not *a man who feared to promote the Reformation of Religion, leſt himſelfe ſhould be brought under the yoke of it.* Take heed that none of you doe ſo.

Not a man living (I beleeve) could juſtly taxe him for any of theſe, God grant none of you may be found guilty of any of them in the day of your account. If you be ſuch, or ſhould prove ſuch, let me tell you, its moſt probable you doe but dance in a net; All good men are not Fooles, ſome of them will diſcover you; however, though we may poſſibly ſuffer a while by your wickedneſſe, yet ſoone enough to your owne ruine, your ſinnes will find you out.

But in ſtead of theſe things, *he* was the *holy man,* the *good man,* adorned with that *integrity, conſtancy,* and *unweariableneſſe* in doing good, which I before told you of; *Goe, and doe likewiſe*: Get ſuch an upright heart to God: Lay out your ſelves wholly in the publique cauſe: Put both your hands to this worke, and the ſmaller

your number is, be the more diligent, and fall the closer to it; Set selfe, and selfe-respects, aside; drive no designes of your owne. Count it reward enough to spend, and be spent in this cause. Esteeme the worke more worth then all your lives: Imitate him in these things: So might you make him as another *Sampson*, more advantagious to the cause of God in his *Death*, then ever he was in his whole *Life*. You have done well thus to follow his *Corps* with honour to his Bed of rest: you have *done well* to appoint a *Committee* to consider his debts, and how he hath wasted his estate as well as spent his life in the publike service, that so his Family may find he did not all this to an ungratefull State; The Lord reward this faithfulnesse into your bosomes: But would you endeavour to be like him, to set him up for your patterne, and not to rest till a double portion of his spirit might be found in you, *this* were the *greatest honour* you could possibly doe unto him: So should we all blesse God for *his example*, and *your imitation*; so should you be *Repairers of our breaches*; so should you be even *Saviours unto us*; so should you *doe worthily in Ephrata, and be famous in Bethlem*. Consider what I say, and the Lord give you understanding in all things.

Esa. 58. 12.
Obad. 21.
Ruth 4. 11.

FINIS.